

possible good in life, there is much that we must get rid of in order to make room for that which is pre-eminently better. Wherever our ambition anchors us, that will be our goal and we can not get beyond it, nor above it. My young friends, if your ambition has dropped your anchor at the harbor of earthly wealth, at the expense of intellectual and spiritual progress, you had better cut the rope, for that is a dangerous harbor, and many a noble craft has in those waters been wrecked. Those back grounds of mountain and dale are beautiful in perspective, but the skeletons of those who have preceded you with like ambitions, will in old age, prove to be decidedly incipient surroundings.

The rich young man of my text had some things that he must get rid of before he could hope to possess that for which his soul longed. One element of his soul must die before the better element of his nature could live. It was life that he was now seeking; the answer was from the Master's mind, "If thou wilt be perfect"—get rid of that which hinders. It would be more blessed to give, in order that a greater blessing might be received. The great Apostle when placed in similar perplexity, could do no less than die daily, which is only a stronger expression of Jesus' idea of repentance. If his possessions was his life, then the parting with his possessions was, metaphorically speaking, a death which he did not relish. And yet, die he must, if he would live.

In the beautiful parable of the great supper, the man who had married a wife, and therefore could not accept the invitation, was not less successfully handicapped than was the man who had bought a yoke of oxen; all were equally hindered by circumstances, for which they were individually responsible. Of the obstacles that have sadly impeded the progress of men and women, smothered the holier and nobler impulses of the soul, and dethroned genius, none have been more disastrous, or calamitous than the hasty inconsiderate, youthful matrimonial alliances. If marriage is to be rated as a circumstance, it is one of our own making, therefore, let us be careful how we make it; for be it good, it will be the greatest blessing in the world; be it bad, it will prove to be a hard thing to get rid of.

Man in the true and highest sense is not a creature of circumstances; in fact he is a creator of circumstances, therefore he ought to control them, rather than be controlled by them. Those who have been eminently successful in the world have been those who knew how to make any, and every circumstance serve a purpose. It some times happens that those things that would seem to be hindrances, may be made servants. Poverty is a great inconvenience, but it has

served a noble purpose in the lives of some men, for had they not been poor and compelled to labor, the world had never known their genius. Most of us have inherited some predilections that can not be called fortune, for if we would get on in the world, either intellectually or religiously, we must get rid of them. The cultivation of the corn means the death of the weeds. The vine bears the best fruit when it has been well pruned. The pruning process in our lives must go on, and day by day we must cut off the dead branches. Today I must repent of the errors of yesterday; if the repentance is sore the lesson has only been the better taught.

We have much that we must get rid of if we would require the best that is to be had. The graces that we most admire in men and women are not altogether of the intellect, but rather qualities of the soul that are produced by the development of the possibilities within, rather than by acquiring that which is from without. I am persuaded that if we would get the greatest amount of good out of this world, we must ever be in pursuit, for there is nothing in it that is worth sitting down to die by. And you can't get something out without putting something in. Therefore the time will never come when we can afford to be other than students. The world at large is only a school on a magnified scale, and so long as I live in it I shall use my environments as text books and my experience as teachers, which have been as successful, if not as beautiful, as other instructors I have had.

One of the sad things we note of many who finish their school life is that they instead of continuing the pursuit of knowledge and using every opportunity for the development of their talents, rather fall into a decline and go backward. This is not as it should be; if you would make your mark in the world you must keep scratching. Anything that is worth having costs labor, and anything that is worth keeping must be ceaselessly cultivated. "The world owes me a living," is the philosophy that makes the tramp. It is an error. The world owes you nothing. But you owe the world a character, and as noble and useful life as it is possible for you to live. We ought to be the good tree, from which those around us may pluck golden apples. We should be as a fountain with which the weary pilgrims may quench their thirst. Paul once thought that the world must bow at the feet of the Jew. But in the school of Jesus he learned that he was debtor to the whole world and he spent the balance of his life trying to pay the debt. An educated man can not be a selfish man; he must be broad, his field is a wide one. "Love thy neighbor as thy self," is a fountain upon which a divine life may be built.

Jesus built upon it, and today he is the great Master mind. In the teachings of Jesus love is the great redeeming power and any training that does not develop that one great power of the soul, can not produce the best men and women. Love can conquer where the sword will fail. Aye, love has done more to civilize the world than all the armies of the nations. Love contemplates the salvation of the whole world and sends forth her missionaries who plant institutions which become the foundation pillars for future governments to stand upon. At the foundation of Anglo-saxon civilization find the tombs of Christian missionaries. Christianity gave them their first written language, and their proper history as nations begin with the first missionaries of Jesus, who were the great teachers of love. Love like all the perfections of the soul must be cultivated, developed. We must learn to love the pure and sublime. There is sublimity in every thing that God has made; if at first you do not see it, keep looking; if your eyes cannot see it, they need training; train them. In your choice of books select those which require some effort to comprehend, otherwise they will not profit you. The world will expect a higher standard of you than it did of your fathers and mothers. It will not only expect you to know more, but it will expect you to be better men and women, and if your education will not make you that it will not have profited you, and indeed may imperil your happiness.

Young life is a verb, it must be active, it must be doing. Middle life is an adjective, sweet or sour, according as youthful activity has been along the lines of right or wrong. Old age is a noun, a name to be honored, or quickly forgotten, according as we in youth have been righteously or unrighteously developed. "For as you have sown, so shall you reap." Seneca, the Roman has said, "No man is great who is not master of himself." So I might say truthfully, no man can be great and be selfish. Cultivate unselfishness and virtue, for these two qualifications are immortal. A great mind is neither elevated nor depressed by fortune. It is great in spite of wealth or poverty.

Happiness is a condition of the soul that does not always express itself in laughter, even as the bitterest sorrow does not express itself in tears. The shallow mind is explosive in the one and copious in the other. The world wants sturdy men and women to fill the great places of trust and responsibility. Education and genius has elevated the trades so that they are more remunerative than are the professions. And the great fields into which most of our young men and women that are leaving the schools of today, must enter and